THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies" (Ps. 41: 1, 2).

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IDEALS IN LIFE.

EVERY earnest individual has some ideal in his life, some vision of the future which he would like to realize, and no doubt everyone strives more or less with the hope of attaining it. There are a few who reach their primary ideal, while the majority probably never advance any appreciable distance toward the realization of their aspirations. What has been the cause? To this question the pessimist answers, "It was luck; it was circumstance." But the optimist replies, "'Tis not so. Luck is an illusion; you may follow it to ruin; but not to success. Circumstance is brought about either directly or indirectly by our own individual deeds. We are daily laying the foundation upon which will be based the circumstances surrounding us on the morrow."

We can be just what we want to be, if we study the cause and effect of every action and accomplishment in our lives, and after finding the cause of an evil, remedy that evil by doing away with its cause, and substituting such as will bring the desired result. There are many who bewail their particular lot in life, saying, "If I only had his opportunities, I would make good." But the very instant one quits fretting over the obstacles which surround him, and analyzes carefully the cause and effect of his doings, he will find that his failures and successes are the product of his own acts. In our first attempt to test this truth, we may meet with many difficulties and apparent failures, and there may be times when we can not see where we have advanced to any noticeable extent; but if we assiduously apply ourselves to the right, and cultivate only uplifting thoughts, there will be a time when we will awake to the fact that our ideals are in the stage of realization. Though we may fail temporarily, that should not discourage us; but to the contrary, failure, if properly dealt with, will give us an impetus

toward the achievement of our ideals. Failures are rounds in the ladder to success. It is not always the man that fails in his first attempts to cope with difficulties, who does not succeed in life; but it is the man who gives up when he meets with temporary defeat.

The basic requirement in the acquisition of any particular accomplishment is correct thinking. We must harmonize our thoughts with our desires. If we encourage low, degrading thoughts we will perform base, ignoble deeds; while if we cultivate beautiful, elevating thoughts, our accomplishments will be characterized by magnanimous and noble deeds. The thoughts which we cherish in our minds, the ideals which we glorify in our being, are the requisites which go to make up our character; by these we will build our lives; these we will become.

The secret of climbing the ladder of life to the round where our ideal lies awaiting us, is contained in the exercise of that word "willpower," and although we may have a vague belief that we are aware of this fact, yet do we fully comprehend the great significance and importance of it. By waging war against temptation with willpower as a weapon, and "down with error" as a watchword, we can register victory in favor of truth, not only once, but every time that temptation begins to be our master. And just as sure as night follows day, if we allow our willpower to take the lead in directing our life properly, the time will rapidly approach when our most coveted ideal will be within reach. By self-control and self-denial, interspersed with that balmy attribute patience, there is no reasonable accomplishment beyond our grasp. We must not be impulsive, we can not allow ourselves to be spurred hither and thither by each desire that in turn comes uppermost, but we should be actuated by the joint decision of our feelings in council assembled, before which every action should be fully debated and calmly determined. By adhering to this plan we can indeed be what we will to be.

Environment plays an important part in the shaping of man's destiny; but we have an inborn force within us, which if exercised will scorn environment and make man free "to choose his life and what he'll be." The higher and nobler our ideal may be, the more sacrifices and effort are required at our hands to mount the summit of our ambition. I once heard the opinion expressed that, what we are, is attributed to three distinct sources: one-third to our environment, one-third to our inheritance, and the other one-third to our self-attainment. This may be true judging from the experience of humanity in general; but every individual can bring himself to a higher standard and raise himself from uncongenial environment, if he has that spark of ambition instilled within his heart which every real man ought to have. However, in striving toward any particular goal, it is essential that we do not get overambitious. We must plant the seeds of pure thoughts, cultivate their growth by right living in accordance with our honest convic-

tions; then, in the exercise of our willpower, be serene, and await with equanimity the realization of our fostered ideals.

We might divide humanity into two classes—they who follow in the footsteps of others and merely "exist," and they who act for themselves and "live." We can go in leading-strings throughout our lives, doing certain things simply because someone else did the same, and in this way never accomplish anything praiseworthy. Or we can live a life of individuality, start some truth to rolling, and eventually attain that vision which has long been cherished in our hearts. The two courses are optional with us. However, the option is predicated upon certain laws which must be obeyed. In obeying these laws it may necessitate sacrifice of momentary pleasures. But by the use of our inherent reasoning faculties, and by application to the right course, as God reveals it to us, we can surmount most difficulties.

Life is no idle dream. Our all-wise Creator has placed us here for a grand and glorious purpose, and it behooves each of us to "improve each shining moment." We are not going to achieve any of our high ambitions by procrastination. We can not say, I will begin anew next year, or next month, nor next week; no, not even to-morrow, or in a few moments. We should sense the significance of that maxim of inestimable worth, "Do it now," not only saying to our inner self, "I will try," but, we can and should, absolutely "Do it now."

"Do not put if off till to-morrow,
The present is all thou hast,
For the future will soon be present,
And the present will soon be past."

London. LEO EAGAR.

"CHRISTIAN UNITY—THE NEED OF THE HOUR."

[THE Rt. Rev. Charles D. Williams, D.D., Episcopal Bishop of Michigan, U.S.A., delivered a remarkable address at the Mount Morris Baptist Church, New York, on Sunday morning, October 12th, 1913. His subject was, "Christian Unity—The Need of the Hour."

The following extracts are taken from it, and given in connected form, so far as the space at our command will permit. This Church for three quarters of a century, and more, has plainly told the Christian world where it stands before God. The decline of the power of Protestantism was to be expected first, since it was the principal guiding light of modern Christendom, but failing to live up to the light it had, and refusing to receive more from God, it must fall first. We are indebted to *The Christian Work and Evangelist* for the report of Bishop Williams' discourse.—ED.]

The Bishop said in part:

"Now, all this is well and good, but it seems to me that the time

is not yet ripe for such efforts toward a definite constitution for the church Catholic, or even for the united Church in the United States. The preparation of the heart must go before the agreement of the head. And there is much need, sad need, sometimes, for these preparations of the heart. We have not yet developed sufficiently that sense of the imperative and paramount need of Christian unity. We have not yet discerned that it is the article of a standing or a falling Christian civilization. We have not yet developed that penitence for our unhappy divisions, that humility and open-mindedness which alone can bring in and make permanent the era of unity. It is going to require some pretty heavy external pressure, the sense of great common tasks and common perils, to force our divergent denominationalism into anything like the comity, not to say the unity, of a united church, even as it required such pressure to weld the divergent colonies into the unity of the nation."

"And that pressure is coming. It is coming in ever increasing degree, and we are beginning to feel it. This land of ours cannot be conquered for Christ or won to God by a horde of distracted sects and denominations, each pursuing its own independent policy and line of action, regardless of all others, and often in open and jealous rivalry of all others. Such a spiritual conquest of this nation is as impossible to such a divided Christianity as would have been the conquest of the Ottoman Empire in the recent Balkan War if the Servian, Greek, Montenegrin and Bulgarian armies had each pursued its independent plan of campaign and clashed with an ally whenever it met one, as they did afterwards. The most promising sign of the times to me is the fact that many are awakening to that stern fact and are 'laying to heart the great dangers we are in by reason of our unhappy divisions.'"

"The conviction of sin, the plain, old-fashioned, and in some quarters unmentionable, sin of schism—and, mind you, I am not speaking here as an Episcopalian; I recognize and shoulder our full share of that sin; I am not charging it upon others, perhaps we have more of it than some of you have—but at least the recognition of that sin of schism is being forced upon our consciences by the exigencies of our common task, particularly in the mission field, and especially by the sense of our common perils, and even worse, our common failures. The Christian church has had many hard bumps in recent years. Perhaps she has got to fall yet lower and strike rock bottom before she fully awakes to the situation. I confess I have little patience and less sympathy with those who proclaim and even boast of the benefits of the divided denominationalism, who claim that it is only in the rivalry and competition, and often the jealousy between denominations, that we can find the motive for zeal and secure the purity of our various communions. As I view the situation, I must say frankly that these alleged advantages are infinitesimal and negligible when compared

with the enormous economic waste of our divided energies and policies, the utter loss of dignity and discipline in the Christian Church, the diminution of power and efficiency, the divided front in the face of common and terrible moral and social evils, and above all, the unchristian bitterness, jealousy and strife that result inevitably from our lack of unity and even comity. Let us look at the situation squarely and face some of the pressures that are forcing us together."

"There is the pressure of what we call, sometimes mistakenly, I believe, modern unbelief and skepticism. Modern knowledge, especially in the realms of science and philosophy, has made vast strides, perhaps in many regions marking a greater progress in the past century than in all the previous centuries put together. It has incalculably enlarged our horizon and lengthened the reach of our vision, but the new truth has not yet been spiritually digested or interpreted. It is largely in the crude materialistic stage as yet. For that spiritual interpretation, my brethren, there is needed not less than the mind of the whole church, what I would call the Catholic mind in the true sense of that term. The petty, narrow, sectarian or denominational mind cannot deal adequately with the larger truth of the day. It is too much cluttered up and occupied with the petty tenets, particular opinions in which the thinking world of to-day takes absolutely no interest. The thinking world of to-day is too much absorbed with the larger aspects of truth which have come before its vision, and so it often leaves us contemptuously in our little corners to hug and cherish our little particular creeds, and goes on its way. And we rail at it for its unbelief. It has simply got too big a mind to pay much attention to our petty denominational tenets. It believes too much to care about our little doctrines and dogmas. Nothing less than the mind of our united church can deal with the big intellectual problems of the day, spiritualize our materialism, and plant our faith securely on the bigger base that is already prepared for it in modern knowledge. The church needs a bigger mind than denominationalism can ever cultivate or afford, and I use that word afford in a double sense, too."

"There is the pressure and demand for the larger religion of the day—and I say this deliberately and advisedly, for I believe the characteristic religion of to-day is often at war with the church, the ecclesiastic organization of the day. The church is not big enough, it is not hospitable enough for the new spirit of religion that is abroad to-day."

"Sporadically here and there the churches have taken interest in this religion of the day. But a divided Christendom cannot give the heart and the mind to this great movement which it imperatively demands. We are too much occupied in keeping our own wheels going, our denominational machinery running. We spend and have to spend too much energy in self-maintenance and self-

assertion to count as we should in the larger fields of social righteousness, social justice and social service. Consequently hosts of earnest minded men and women have gone out from us to find satisfaction for their altruistic and really religious impulses in the work of political and economic reform, public righteousness and social service. They are obeying the voice of the spirit in their hearts, but the voice of the church sounds strange to them. We have somewhat lost touch with the characteristic religious spirit of the day, and consequently we have lost many of the really religious men and women of the day."

"There is the pressure of our common moral and social perils which we all face, but face, alas! with a divided front. For example, there is the divorce evil, which is so disastrously undermining the very foundations of the home and destroying the integrity of family life and the sanctity of marriage throughout our land. One communion may try to raise its standard in this matter, but its effort is almost, if not quite, nullified by the contrary action or the non-action of other bodies. If one minister refuses to marry parties whom he believes to be physically or morally unfit for the sacred union, or either of whom has been divorced for trivial or improper reasons, the couple can go round the corner and find another parson to do the job, and he will do it for any persons who can get a license from the State and pay a fee. Under such circumstances it is impossible to maintain any Christian discipline or hold high and steady the Christian ideal of marriage, the family and the home."

"There are the problems of municipal corruption or public vice in our cities. What might not the Christian Church do in these fights if she marched under one banner with united front? She could so quicken the public conscience, she could so stimulate and direct public opinion, as to practically clean up our cities. But now with variant counsels and energies absorbed in sectarian policies, she counts for little in such matters; for how little our leading reforms have sadly testified."

"There is the problem of rural districts and small towns. Thousands of rural churches are closed, abandoned throughout this land. Whole regions are practically pagan. I know of them in my diocese. I don't know, but I am inclined to think that the percentage of church attendance in the rural district and small towns is smaller than in our cities, and that is small enough. And the reason is not hard to find. It strikes me in the face as I go about my diocese. Here, for example, is one small town I have in mind. It has about a thousand inhabitants, I think. One good, big, strong church would meet all the needs at least of the Protestant population. There are six churches there; six jangling bells break the peace of the Sabbath morning with their discordant notes; six pulpits pour out their messages, often belaboring one another with criticisms and sometimes vituperation; six poor parsons strive along

on meager salaries, irregularly paid, eked out by subsidies from diocesan conference or district boards, together with the proceeds of oyster suppers given by the good sisters; six handfuls of faithful—I might call them faithful and inveterate saints—saints gather in their respective houses of worship, and the mass of the population takes to the fields and the woods and the waters, if not the saloons. The church has no attractiveness for them. How can we expect the church to grow and thrive under such conditions."

"Now, to face this gigantic materialism, dense, crass, all absorbing, with a divided host, each company lifting its denominational banner, uttering its sectarian war cry, and demanding its party shibboleth, is utterly futile and hopeless. Nothing less than a united church, bearing its united testimony to the things unseen and eternal, lifting as one voice its witness to the living God, the saving and regnant Christ, and the willing spirit, can make any adequate impression upon the materialism of our age."

THE LOSS OF TRUE CHRISTIANITY.

In a recent sermon delivered at Lancaster, Pa., Pastor Russell (a noted sectarian minister in the United States), discussing the proposition that people will no longer attend divine service to hear gospel preaching, gives the following, in his opinion, as the reasons therefor:

"1. The church lost the real gospel during the Dark Ages and few Christian people have yet recovered it. The word gospel, as all agree, signifies good tidings, a message of joy; but the message handed down to humanity from the Dark Ages has been the reverse of this—bad tidings of great misery for nearly all of our race. Is it any wonder that the great majority are disgusted with the horrible misrepresentations of the creeds?"

"2. Responding to the growing sentiment of intelligence, the ministers of the various denominations of Christendom have ceased to preach bad tidings of great misery for all but 'the very elect.' Nearly all the ministers, graduated within the last twenty years, lost all their faith in the Bible as the inspired word of God, in the theological seminaries, where they were taught unbelief, under the name of higher criticism. Under these conditions what shall these ministers preach instead of the gospel of Christ, which they no longer believe? Is it any wonder that they preach those things that they ought not to preach, and leave unpreached those things that they ought to preach? Not many of their hearers care for scientific disquisitions; not many of them care to hear commonplace essays on good morals. So how can such ministers avoid foolish preaching?"

"3. Not content with undermining the faith of the people who trust, honor and obey them, these ministers mix their higher critical and evolutionary views with diluted morality and serve this instead of the gospel of Christ."—William Evans in *Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 20, 1913.

EDITORIAL.

CONCERNING THE TEMPTATIONS CHRIST ENDURED.

It is written that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. 3: 16). Thus, while no portion of God's word should be considered of little value in subserving these purposes, in a greater or less degree, there are, nevertheless, some passages of the divine record which are far more profitable than others for us to study, and among the latter class is the narrative of the temptations to which Christ was subjected immediately after His baptism, or at the commencement of His public ministry. For the text see Matt. 4: 1-11.

In the parallel passages in St. Luke's gospel, we are informed that when the devil had ended all these temptations, he left the Savior "for a season"—the latter words implying that his efforts to entrap Christ in sin would be renewed; and while we have no record of any particular attempts which Satan later made to accomplish this purpose, they were doubtless often repeated; for the Lord spoke of temptations which he had to endure, and of assaults in person from His chief enemy which He would have to sustain in the closing days of His ministry (John 14: 30). It appears, further, from what St. Paul says, that the Savior was tried by temptation in all matters to which human nature is liable, though He maintained a spotless life unto the end (Heb. 4: 15).

There is a profound subtlety connected with these temptations, as recorded by Matthew, which we should not overlook. Christ had fasted for forty days and nights and was then "an hungred." An immediate supply of food seemed necessary to revive the strength of His weakened body. It does not appear that when this first temptation was proposed, the Savior had left the wilderness where He had fasted, and a long journey, perhaps of many miles, in search of food was before Him. This surely was not to be attempted. Christ would famish on the way. No friends knew where He then was. No succoring party could reach Him. At this moment so auspicious, seemingly, for complete success the blow was struck. Christ could make bread of stones, or of the elements everywhere present. He had created a world. He knew that fact, so did Satan. What a simple act of Divine power, then, to turn stones to bread. Why, later, whole multitudes should be

fed in much the same way. The plan was conceived with consummate skill, and the attack launched when Christ, if ever, would be off His guard, and His power of resistance weakest. "You are hungry, very hungry. You need food. You need it now;" the devil tempted. "You can create it at will. You will do that very thing later in life for others, why not for yourself in your extremity? Why should a servant of God go hungry when working in His cause? You are famishing now, and if you perish—then what? Your great mission on earth will be ended at its very beginning;" and, finally, notice the taunt, that if Jesus were the Son of God, He would surely show His power.

Christ's only answer was a text of Scripture.

The second temptation manifests no less subtlety than the first one, and appears to have been suggested by the answer which Jesus made to it. The Savior, still in his weakened condition, is hurried to the pinnacle of the temple. The sign-seeker now appears without disguise—without that cheap solicitude for the welfare of our Lord which he displayed at first. Christ had just quoted scripture in defence of His course, and thus showed His sublime faith in the word of God. "Now," says Satan, "You are heroic in your trust; it is the finest thing I ever saw. If you are going to live by 'EVERY word that proceedeth out of the mouth of God,' here are some that you should show your faith in. It is written that He will give His angels charge concerning you, and they shall bear you up, lest at any time you dash your foot against a stone. If you have faith in THESE words of God, you cannot be hurt by jumping off this pinnacle." Oh! how subtle was this temptation. From that sublime trust in God and in His word, which leads to life and glory, there is but a little step to that presumption of mortals in sacred things which ends in misery and woe. It is this fatal step that the devil tempted Christ to take, basing his prospects of success upon the Savior's faith in the word of God.

Again our Lord answered by quoting a passage of scripture. When yet enduring the extremity of weakness in body to which His long fast and the conflicts with Satan had reduced Him, the last great temptation was proposed. It was an offer to be at peace with the devil—a compromise with evil—an offer of earthly honor, of riches, of fame, of everything that the natural heart of man holds dear, and in it we see the devil's last great temptation of consummate skill and craftiness. Christ had been in His long fast, and necessarily was weak in body. He was on the point of famishing for food, and who can doubt that that fast had been prolonged and thus Christ's weakness increased purposely by Satan that his prospects of success might be bettered. He had compelled Jesus to meet him in two great spiritual conflicts, and had given his antagonist a mighty demonstration of his power by bearing him, from where we know not, to the pinnacle of the temple, and from thence, some time later, to an exceeding high mountain. These

things all, Christ had suffered or witnessed because of His fidelity to the trust which God had committed to Him—for His fidelity to His religion. At what moment in the whole life of Christ—save at the hour of His crucifixion—could the temptation to be at peace with His foe come with greater power. "Be like the rest of us," was Satan's third plea, "and I will leave you an uncontested field in all the world. I will turn my dominions over to you. But if you do not accept these terms, I shall still rule my kingdom, and you shall realize what that means. It shall be war to the death, and every foot of your progress shall be fought over in tears, groans or blood. We have had our first great battle. I give you but a moment to decide." Again came the answer of our Divine Lord in the inspired terms of God's word.

Turning our attention now to some of the lessons that the scriptures which record these events in the life of Christ suggest, we perceive, in the first place, that purity of life is not a guarantee against temptation, for Christ, who was without sin, was tempted with great subtlety and power. His godliness did not shield Him from the assaults of Satan, nor will the righteousness of His followers exempt them from the most severe tests of their fidelity to the trusts which God has committed to them. Indeed, of all people on earth, the true saints of God may expect to be most fiercely and persistently assailed with temptation in many respects, since they are the most dangerous to the successful working out of Satan's purposes among mankind. We perceive, too, that though a successful struggle against the power of evil has been waged by us in one instance, we need not think that our enemy is disposed to cease his efforts to accomplish our ruin. He is by no means dismayed by failure in a first attack, though it may have been planned with consummate skill. The destruction of souls is the ambition of his life, and he devotes himself to it with tireless energy. Though he met with complete defeat in his first great conflicts with Christ, and withdrew from the field, it was for a "season" only, as St. Luke informs us. Another point which we should not fail to observe, and try to appreciate is, that it was alone the Divine power which resided in the Savior that enabled Him to come unharmed out of those conflicts which His powerful foe so skilfully managed. The truth of this statement we presume no Christian will question; and so when we think that only God's power is able to save us from the assaults of our enemy, how important it is that we constantly live in such a manner that that omnipotent aid shall be at our service every moment of our lives. How thankful we should be also to our Father in heaven that He has not permitted the seeds of righteousness which have sprung up in our hearts—the life of Christ in us—to be choked out by the temptations of Satan, nor strangled by his power. Where would we stand to-day were it not for the protecting care of God over us. If, then, we value righteousness and our

prospects for eternal life, should we not become more thankful to God, and try to sense more fully that it is His protecting care that is defending us, and that our strength and righteousness must be found in Him.

We notice, further, that it was at the beginning of Christ's ministry when He had to meet those subtle temptations from Satan of which special mention has been made. Looking at the case from the human standpoint, this was the most dangerous period of His whole life, and this circumstance should serve as a warning to all who begin the real mission of their lives, at the time when they are admitted into the fold of Christ by baptism, that for them the fight has just opened, and is not by any means closing, as some of those without experience in the Christian life may fondly hope. We should not forget that so far as the sacred record reveals the life of Christ to us, He had no special temptations to overcome until He was baptized. It was then that the real conflict began; and many of those who have united themselves with this Church, have been made to realize a like experience. To many, and there are but few exceptions, their baptism has been followed by a warfare which has been waged against them from all quarters, not even excepting from their assailants former friends and members of their own household. They then begin to bear about in their own bodies the dying of our Lord Jesus Christ, for they which are alive in Him are always delivered unto death for Jesus' sake, that His life might be made manifest in them (II. Cor. 4: 10, 11). The youthful in years and the young in the cause of truth, for these reasons, should have the special guardian care of those who are older in experience. They are like the young and tender plants that have been set in good ground to grow and enrich the husbandman with a bountiful harvest for all the care which he shall bestow upon them. But like young plants which will perish for lack of proper moisture, or be withered by the rays of a scorching sun which fall unscreened upon them, so the young in Christ should be cared for with great diligence, and their new life fostered with especial tenderness and love. It has seemed to the writer, that in some instances, we fail to manifest the same solicitude to shield the life that has just budded into a new creature in Christ, that we do to cause the gospel seed to sprout at all. This should not be the case in a single instance. The husbandman who bestows insufficent care upon his field as soon as the plants have appeared above the surface, is not wise. The weeds will surely choke them out, or where there is a yield at all, the harvest will be meager. Remember Christ was sorely tried just after His great mission began, and so let the new members who come among us feel that every saint is a friend—that every burden will be shared—that every heart within Christ's fold beats with sympathy and love for him or her.

There is another class of our people to whom the sympathy

of the saints should be extended, in full measure, and these are found among our young elders who have accepted missions to foreign lands. There are but few, comparatively, of the youths of Zion who fail to respond to the call that is made upon them to bear the message of warning to the people of the world, and while this duty is so often freely undertaken, and missionary life entered upon with a thankful heart, we must not suppose there are no heartaches connected with the work. To leave the comforts of home, the society of his loved ones, the land he loves so well, to come among strangers, to miss the familiar voices of friends, to take up a new business, to be scorned and rebuffed by the world, these and a multitude of other inconveniences, deprivations and annoyances crowd the young missionary's life with temptations to despondency, to murmur against God and his present lot in life, from which there results a hardness of heart that unfits the soul for work in the Master's vineyard. My young friends and brethren in the gospel cause, you who may feel disheartened and perhaps daunted, you stand now just where Christ did when the first great temptation of Satan came to Him—that is, at the very beginning of your great mission in life. What is the outcome going to be? On which side shall the victory rest? Shall we, as Christ did, face our foe at every turn of attack, and in His strength win? or shall we yield now our prospects for future happiness and exaltation because we cannot endure chastening and temptations as true sons of God, and so prove ourselves of unlawful birth as to the kingdom of heaven?

T. W. B.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish semi-annual conference was held on Sunday, November 9th, 1913, at 30 Abbotsford Place, Glasgow. There were present: President Hyrum M. Smith of the European mission; Elder Fred R. Woolley of the Liverpool office; Elder John P. Leatham of the Sheffield conference; President William E. Moss and fifteen traveling elders of the Scottish conference.

The morning session commenced at 10:30 by singing, "All hail the glorious day." Invocation by Elder Sidney M. Beckstead. Singing, "Guide us, O Thou great Jehovah."

President William E. Moss extended a hearty welcome to all present.

The Sunday School children, under the direction of Sister Gracie Leggat, recited in concert Luke 6: 37-38, and a sacramental gem. They also sang, "If there's sunshine in your heart."

President Hyrum M. Smith expressed his pleasure in being able to attend the Scottish conference, and rejoiced to see children learning the gospel of Christ. Said that Scotland has been a fruitful field for the gospel, and that many a strong and stalwart

member of the Church has been gathered from this land. He explained in power how the sins of parents are visited upon their children, and that the Scotch race, which had been one of the strongest, was deteriorating, along with other races, as the result of sinful practices. Children who are born of parents who do not observe the Word of Wisdom are handicapped to a great extent. The Spirit of God will not dwell in unclean bodies, and those who indulge in tea, coffee, tobacco and narcotics of other kinds are committing a sin. The gospel gives us temporal as well as spiritual salvation if we obey the word of God. President Smith also spoke of the sacrament as a simple but sacred ordinance, and not surrounded with mystery, as in some churches. It was to be partaken of in remembrance of the body and blood of Jesus Christ, and by it also we renew our covenants. The sacrament was for members of the Church only who are living as Latter-day Saints should live. Stated that the elders are in the world for the purpose of uplifting mankind, and that they would explain the gospel gladly if people would but listen. All were exhorted to be true and faithful in keeping the word of the Lord, as contained in the revelations.

The sacramental hymn, "How great the wisdom," was then sung, and the sacrament administered by Elders Adam M. Hunter and H. Eugene Bair.

Elder Fred R. Woolley then spoke, saying we should consider ourselves a blessed people in having various auxiliary organizations that our children may be taught in the principles of the gospel. He exhorted the saints to observe the Word of Wisdom. Their children should be taught from infancy to refrain from the use of tea, coffee, tobacco and all narcotics. Every saint should be prepared to defend the gospel of Christ, and parents will be held responsible for neglect in instructing their children.

Singing, "Praise to the man." Benediction by Brother James McPherson.

The afternoon session commenced at two o'clock. Singing. "How firm a foundation." Invocation by Elder Adam M. Hunter. Singing, "Come, let us anew."

Elder Jay C. Edwards spoke on the first principles of the gospel.

Elder Sidney M. Beckstead spoke on the signs which are to follow believers, and proved from the scriptures that these were in the church of Christ in the early days, and testified that they are in this Church now. Expressed a desire that the people would observe more fully the Word of Wisdom.

A song was then sung by Brother John Hunter.

Elder David P. Frost said the elders are called into the world to testify to the truthfulness of the gospel, and that Joseph Smith was a prophet of God. We declare the gospel that John the Baptist preached, calling the world to repentance, and testify to the restoration of the gospel as foretold by John the Revelator.

Elder Adam M. Hunter said there is only one way for a man to get back into the presence of our heavenly Father, and that this gospel we preach is the true gospel, and the same one which was taught by Christ and His ancient disciples. He spoke also of incidents connected with the visitation of the Father and the Son to Joseph Smith, and with the establishment of the Church of Christ in this dispensation.

Elder Joseph A. Gagon said that belief alone is not sufficient to obtain salvation; but we have a work to perform, baptism, among other things, being an essential ordinance.

Elder H. Eugene Bair said he had enjoyed his labors very much in Scotland, and that the Scotch people are very liberal in their views. Said, however, that God's people had always suffered persecution, and that the world looks upon us as a deluded people.

Singing, "How great the joy." Benediction by Elder George G. Campbell.

The evening session began at 6:30. Singing, "Redeemer of Israel." Invocation by Elder Joseph A. Gagon. Singing, "Oh, my Father."

President William. E. Moss presented the general and local authorities, who were unanimously sustained.

The statistical report was read by the conference clerk.

President William E. Moss spoke on the restoration of the gospel, and said our mission is similar to Noah's in calling people to repentance, and it is our duty to warn the world of the coming of the great and final day of God's wrath in this dispensation.

Elder John P. Leatham, a visiting elder from Sheffield conference, was very glad, he said, to bear his testimony. He then explained what constitutes an acceptable belief in the gospel of Jesus Christ. Said we must believe all the truth Jesus taught. Faith must be accompanied with works. A true follower of Christ accepts all the teachings which Christ and His apostles have given to the world.

A solo, "Guide me to Thee," was sung by Brother James McPherson.

President Hyrum M. Smith said the remarks of the brethren were acceptable to him. They had come into the world to declare repentance, and the restoration of the gospel, and those who reject their message would be held accountable. Stated that the Christian world accepted the writings of the New Testament as if it had been written to them. These letters and epistles were written to people who were in the Church of Christ, and were addressed to the saints who had accepted the gospel and had been baptized, and not to the world. Most people of to-day misunderstand and misinterpret the scriptures. Said the apostles had not called themselves, but that they had been chosen and ordained by the Savior to go forward and call men to repentance. Paul and the apostles preached faith, repentance and baptism by immersion,

and the laying on of hands for the gift of the Holy Ghost, and when people believed and repented they were baptized and confirmed members in the church. Branches of the church were subsequently organized, and the epistles which are now contained in the Bible were written to these saints, and not to the world of unbelievers. There is only one way to become a member of the Church of Christ, and that is by complying with the laws and ordinances taught by the prophets anciently, and as taught by the Latter-day Saints in modern times. President Smith portrayed most beautifully the similarity of professed Christianity and heathenism so far as sincerity of belief is concerned, showing how the heathen in his worship of idols is as honest as the Christian in his faith. Said the heathen would stand as well before God as the Christian who based his hope on a mere belief and faith without works. Men will, however, be rewarded for the good they do. Because a man is sincere in believing a lie does not make a lie the truth, nor a false doctrine a true one. Referred to the inconsistency of infant baptism, and said that the sincere belief of people in this doctrine can never make it true. Also dwelt on the importance of revelation, saying God will make known His mind and will to him who asks in faith, nothing wavering, as readily in this day as anciently. Said there were many glories, and men would be judged according to their works. All Latter-day Saints have a knowledge of the truth, and not merely a belief. He urged the saints to be true and faithful in all things.

Elder Fred R. Woolley spoke a few words, expressing his appreciation of President Smith's remarks, and said that every one present must have a better knowledge of the gospel through hearing his instructions. He said there are many reasons why the world should investigate "Mormonism." It is a duty every man owes to himself to learn more of God's ways. Such things can be shown to him only by the Spirit of God. God is a being with body, parts, and passions, and is not an unsubstantial thing, as Christendom supposes. Ask in sincerity, and you will get an answer to your prayers. We have done our duty when we declare this to be the true gospel. Joseph Smith, he said, could not have organized this Church by his own wisdom; but it was through the power of God. The Bible and the Book of Mormon go hand in hand—one corroborating the other.

Singing, "The happy day has rolled on." Benediction by President Hyrum M. Smith.

On Saturday, November 8th, 1913, at 24 Barrington Drive, Glasgow, President Hyrum M. Smith and Elder Fred R. Woolley met with the elders of the Scottish conference in priesthood meeting. Reports were submitted by the elders, after which very timely counsel and instructions were given by President Smith and Elder Woolley.

JAY C. EDWARDS, Clerk of Conference.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for Montreal, November 12th, 1913, per s.s. *Corsican*: From Scandinavia—Mikkel A. Mikkelsen and Carl L. Albrechtsen. From the British mission—James M. Lake, Melvin J. Benson, Henry R. Perry, William Burrows and J. Scott Ledingham. From the Swedish mission—Francis O. Dahl and Birger E. Lundevall. A company of eighteen emigrants took passage on the same ship, under charge of President Melvin J. Benson and Elders William Burrows and Mikkel A. Mikkelsen.

Arrivals.—The following named missionaries for the European mission arrived in Liverpool on November 12th, 1913, per s.s. *Virginian:* James William Nixon, Huntington, Utah; Edward C. Hunter, Moore Lowry Allen, Charles S. Gardiner, Joseph L, Wirthlin, Emil A. Kroesche, Walter A. Peterson, Mayne M. Atwood, Ralph Bishop, Austin B. Hunter, Lyman E. Sevy, George R. Dent, Virgil Hall, Salt Lake City, Utah; Boyd Lindsay, Robert H. Jones, John Gibbons Hancock, Wilford H. Pyott, Ogden, Utah; Charles R. Cornwall, Cyrene N. Bagley, William Gordon Bruce, Jr., Murray, Utah; Kenneth N. Schow, Milford, Utah; Melvin C. Olsen, Amos C. Hatch, Homer Holmgren, Brigham, Utah; Ernest E. Nielson, Hunter, Utah; Perry C. Hall, Nephi, Utah; Samuel C. Gerrard, Oscar Joshua Bennion, Taylorsville, Utah; Ernest E. Greenwood, Union, Utah; Harold J. Bishop, Kaysville, Utah; Clato Y. Nelson, Blackfoot, Idaho.

Appointments.—The elders who arrived for the British mission on November 12th, 1913, have been appointed to labor in the following conferences:—Ralph Bishop, Leeds; William Gordon Brnce, Scottish; Austin B. Hunter and Oscar Joshua Bennion, Manchester; John Gibbons Hancock, Newcastle; Wilford Henry Pyott and Samuel C. Gerrard, Nottingham; Amos C. Hatch and Harold J. Bishop, Irish; Ernest E. Greenwood, Sheffield; Lyman E. Sevy, Birmingham; George Richard Dent, Bristol.

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